

**A HISTORY OF THE
DIOCESE OF SACRAMENTO**


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A HISTORY OF THE DIOCESE OF SACRAMENTO

By

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A THESIS



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INTRODUCTION

INTRODUCTION

THE PURPOSE OF THIS THESIS

All that portion of the State of California lying north of a line beginning at the sea coast on the northern boundary of Marin County and running thence along the southern boundaries of Sonoma, Solano, Sacramento, Amador, and El Dorado counties to the state line on the east, comprises the Diocese of Sacramento. Anyone acquainted with the geography of the "Golden State" will quickly realize what a vast amount of territory this includes. For those who desire to be more specific, it will be well to bear in mind that this takes in twenty-six counties and covers some fifty thousand square miles.

Up to the present time no adequate history of the diocese has been written. True, the Rev. D. O. Kelley included a brief outline of the work in his History of the Diocese of California; this, however, is nothing more than the title page found in that volume states--a "sketch." It is the mind of the writer of this paper to trace the development of the Episcopal Church in this section of the State of California from the early beginnings in the city

of Sacramento in 1849, down to the present time. It would be impossible to present a complete and detailed account of every parish and mission. In order to avoid a useless arrangement of names, dates, and events, I shall limit myself to (1) a discussion of the beginnings and continued work of certain "key" parishes and missions, and (2) the movements among the parishes and missions toward a feeling of centralization. With such limits in mind, our work naturally falls into three periods: (1) Early Beginnings in the Diocese of California, (2) The Missionary District of Northern California, and (3) The Diocese of Sacramento.

The task of securing data--especially for the early beginnings--has been a difficult one. I am obligated to the Rev. D. O. Kelley's History of the Diocese of California for a great deal of information. I should like also to express my appreciation to the Rt. Rev. A. W. Noel Porter, D. D., present Bishop of the Diocese of Sacramento for the use of the Journals of Convention, and for his assistance, especially for information concerning the first five years of his episcopate, and to the Rt. Rev. Edward Lambe Parsons, D. D., Bishop of the Diocese of California, for the use of the files of the Pacific Churchman.

The purpose of this thesis, as has been stated above, is not to present merely a succession of dates and names. My primary concern is to present a comprehensive

survey of this vast, charming, and challenging territory, the problems that have confronted those responsible for the spread of the Gospel there, and the solution of those problems insofar as there has been such a solution.

PART ONE

EARLY BEGINNINGS IN THE DIOCESE OF CALIFORNIA

CHAPTER ONE

FOUNDATIONS

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FOUNDATIONS

Until 1874 there were no ecclesiastical divisions in the state; the "diocesan" boundary was co-terminous with the state boundary lines. Actual work outside the present boundaries of the Diocese of California began as early as 1849 in the city of Sacramento. Therefore, for a period of some twenty-five years our work will involve a discussion of the efforts of the state's first diocese, in its attempts to plant the seed of the Gospel in as many places as possible.

In September, 1849, the Rev. Mr. Burnham, of New Jersey, arrived in Sacramento and began to hold services in Grace Church, now credited with being the second parochial organization in the state. Because of feeble health, this missionary officiated only a few weeks and died early the following year. Unfortunately, he made practically no impression upon the people, as Bishop Kip states, "I found it difficult to obtain the name of this young missionary, four years after his death. Even the gentleman in whose

house he died could not recollect it!"¹ Though this marked the beginning of our Church's work in the northern part of California, it was not until Eastertide of 1854 that Grace Parish was permanently organized; and between the date of the first service and that of organization some eight clergymen assumed occasional responsibility!

From the report of the Standing Committee to the Convention of 1853, we learn that the Rev. Mr. Augustus Fitch had started services in Marysville, but "was obliged to leave the Diocese early in 1852, and at this time the parish at this place is defunct."² No attempt at organization was made until 1854, when, under the inspiration of Bishop Kip, St. John's Parish came into existence.

One other event of historical interest during this formative period must be mentioned. In 1849, the Rev. Dr. J. L. Ver Mehr arrived in San Francisco as the missionary of the General Board of Missions, and became rector of Grace Church--the second parish to be established in that city. Soon after the adjournment of the Convention of 1853, he partially severed his relations with Grace Church, went to Sonoma, and there founded "St. Mary's Hall"--a seminary for young ladies. This proved to be very successful for some time, but in 1857 it was removed to San Francisco. While

¹ W. I. Kip, The Early Days of My Episcopate, p. 107.

² D. O. Kelley, History of the Diocese of California, p. 15.

in Sonoma, Dr. and Mrs. Ver Mehr lost four of their children through diphtheria, and this seems to have been one of the primary reasons for removing the school; "...Sonoma had become to us a place of too mournful remembrance to stay there longer."³

Thus, before the arrival of a Bishop on the Pacific Coast, earnest attempts were made on the part of a few sincere clergymen, with the coöperation of the laity, to establish a foundation upon which the Episcopal Church might continue to build in the northern part of California. Indeed, these early beginnings in the present Diocese of Sacramento were not of a startling nature. The scarcity of consecrated clergymen, the difficulties in the modes of transportation, and the very nature of the territory itself may be cited as causes of the apparent lack of interest. Nevertheless, the work of the Church had been started, and upon these early foundations rests our present diocesan structure.

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J. L. Ver Mehr, Checkered Life, p. 399.

CHAPTER TWO

THE EPI SCOPATE ESTABLISHED IN CALIFORNIA

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THE EPISCOPATE ESTABLISHED IN CALIFORNIA

It was evident in the Convention of 1853 that if the Church was to make any notable advance, it must have sound supervision. In practical terms, this meant that a chief shepherd and guide, a bishop willing to accept the missionary challenge which the Pacific Coast presented, was essential. The population had increased; the desire for gold and the adventure associated with that desire, had drawn many away from the happy associations of a former life. Church affiliations had been broken, and because a missionary conscience had not yet been awakened, the general Church was slow in recognizing its new-born opportunities.

The General Convention was to meet in October, 1853, in New York City. Without going into all of the details involved, suffice it to say the question of Episcopal supervision for California became an important one. The earlier formation of a diocese by the Convocation of California was ignored by the House of Bishops, and the territory was regarded as missionary ground.

After considerable debate, the Rev. Dr. William Ingraham Kip, rector of St. Peter's Church, Albany, New York, was elected missionary bishop. He was consecrated in New York on October 28, 1853, and with his family, arrived in San Francisco, January 29, 1854. One has only to read The Early Days of My Episcopate in order to catch a glimpse into a life completely consecrated to God and His cause--a life spent in leading men into the Kingdom of love and righteousness--a life to which the entire state of California owes a tremendous debt. His missionary zeal was magnificent, and his extensive journeys through Northern California--carried on in response to calls and requests--resulted in the establishment of parishes and missions, and in providing Prayer Book services for those who had been deprived of such services since their journey to the west coast.

Soon after Bishop Kip's arrival, he received a letter from the vestry of Grace Church, Sacramento, urging him to take the rectorship, and to make Sacramento his "see" city. This he could not do, because he felt that San Francisco was "the headquarters of all influence in California, the port at which all from the East must necessarily land, and therefore I could probably do most for the general interests of the Church in this Diocese, by a residence at San Francisco."¹ However, he lost no time in visiting

¹ W. I. Kip, The Early Days of My Episcopate, p. 100.

Sacramento, and arrived there on February 12, 1854. As we have already intimated, conditions were quite discouraging. The fire which swept the city in November, 1852, had done much to destroy any hopes which churchmen may have had, and for some time practically nothing was done toward reorganization. The only interested survivors of the earlier attempt at organization were Joseph W. Winans and Dr. J. F. Montgomery. On Sunday services were held in "the Methodist place of worship," and despite the inclement weather there was a good congregation. The influence of Bishop Kip's visit soon resulted in a new incorporation, with the two gentlemen mentioned above as Wardens; and a call was extended to a clergyman in the East. This call was not accepted, and it was not until November of 1854 that the Rev. Horace L. E. Pratt assumed the responsibility. In the interim, Bishop Kip visited Sacramento twice, and in September he baptized two children and administered the Holy Communion to twenty-two persons.

With a keen desire to visit some of the mining regions of the state, the "Bishop of California," with his wife and son, left San Francisco for Marysville on April 17, 1854. The town at that time had a population of some eight thousand residents. A service was held on a week-day evening in the Methodist Church, with a large congregation present.

Then by means of stage-coach the party journeyed on to Grass Valley, and thence to Nevada City. This mining

country made quite an impression upon Bishop Kip. Speaking of the latter place, he says, "Nevada is unlike any other American town I ever saw. Built up by the miners, without any plan, its streets are narrow and irregular, and it seems crowded into a defile of the mountain."²

Services were held here on Friday, April 21, and in Grass Valley on April 23, with congregations exceeding the Bishop's expectations in both places.

No permanent footing had as yet been secured in Marysville, Nevada City, or Grass Valley, though it is evident that a goodly number of Episcopalians were found in each community. Practically all the leading Protestant denominations had church buildings as well as congregations in these growing centers of population. If only the interest of the general Church could have been aroused in 1849, the picture would have been more encouraging than that faced by California's first bishop!

In spite of the existing conditions, this missionary was determined to forge ahead. St. John's Church, Marysville, was organized in November 1854, with the Rev. E. W. Hager called as its first rector. As a matter of historical interest, the present structure was erected in 1855, and is the oldest Episcopal Church building in California, still being used for the purpose for which it was constructed.

²

Kip, op. cit., p. 142.

Nevada City and Grass Valley were not organized until March, 1855, and the Rev. William H. Hill entered upon his missionary work. "He soon secured a good hold upon both communities, and established the services of the Church, with organized parishes."³

The next visitation of interest, so far as we are concerned, was on October 21, 1854, when Bishop Kip arrived in Benicia, thirty miles from San Francisco. For a time efforts were made to make this the leading city of the Pacific Coast; but San Francisco soon took the lead, and Benicia contented itself with a quiet kind of existence. The Army Headquarters had been moved from San Francisco early in 1854, and upon the request of a Major Edward D. Townsend and a Dr. Tripler, the former was licensed to act as lay-reader. The Bishop's first visit is believed to have been "the first occasion on which service was performed by a clergyman of our Church."⁴

On February 22, 1855, a second visit was made. The parish had been organized on February 13, under the name of St. Paul's Church. A new chapel had been erected, and services were conducted by the devoted lay-reader until 1856, when he was removed to Washington, and the Rev. David F. Macdonald was sent there as missionary, taking the services at Benicia, Martinez, and Vallejo. In 1862 the building

³ D. O. Kelley, History of the Diocese of California, p. 33.

⁴ Kip, op. cit., p. 198.

was enlarged, and a rectory--the gift of Captain Julian McAllister--was built. It was not until 1861 that Benicia received its first resident clergyman, in the person of the Rev. James Cameron.

We shall have more to say about this town when we discuss the work of the Rev. Dr. J. L. Breck, and its importance as the "see" city of the Missionary District of Northern California.

In the little town of Coloma, El Dorado County, where gold was first discovered in California, on January 24, 1855, the Bishop of California made his first visitation. I quote from D. O. Kelley, who in turn quotes from the Bishop's convention address of that year:

There is not a religious service of any denomination held in Coloma. I am happy, however, to state that the little band of Churchmen who reside there are diligently carrying out into practice the principles inculcated upon them in their early training in the East. A subscription was commenced to erect a Church edifice, a plan adopted, and I have lately received from them the information that the building is under cover and will be finished in June. And all this without a clergyman, and without having had any services except those which I performed! They are prepared to contribute handsomely to the support of a rector who might also perform service occasionally at Placerville, a few miles distant, for the whole of El Dorado County is without the services of the Church.⁵

This takes us to the Convention of 1855, held in May, in Trinity Church, San Francisco. There had been considerable growth during the year; and Benicia, Nevada City, and Grass Valley were admitted to union with Convention. Shortly after this meeting of Convention--in fact, in July of the same year--Vallejo was visited, and "parishes" were organized in Auburn (1856) and Folsom (1856). In May, 1856, the Church of the Sacraments, Sacramento, appeared on the roll of Convention, but this was a short-lived "parish," reaching the end of its existence two years later.

This Convention is an important one, for at this time the Diocese of California was admitted into union with General Convention, and Bishop Kip was elected Diocesan Bishop at a special convention held in Grace Church, Sacramento, February 5, 1857. At this time Grace Church, Sacramento, was the only self-supporting parish in Northern California, though Grass Valley, Marysville, Benicia, and Nevada City had secured a reasonable assurance of permanency. The other places at which beginnings had been made--Coloma, Auburn, Placerville, and the Sacraments, Sacramento--were nothing more than mission stations. Clergymen were scarce, and substantial material facilities were almost wholly lacking. For the next few years interest in the establishment of new centers of worship seemed to be retarded. Between 1857 and 1874, when the Missionary District of Northern

California was cut out of the Diocese of California, only five new "parishes" of any consequence were organized; these were Petaluma (1857), Jackson (1858), Chico (1865-1866), Santa Rosa (1868), and Suisun (1867-1869).

CHAPTER THREE

THE FOUNDATION OF AN EDUCATIONAL CENTER
ON THE PACIFIC COAST

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It seemed indeed a fortunate day for the Church on the West Coast when, in 1867, the Rev. J. Lloyd Breck, D. D., a great and successful missionary in Wisconsin and Minnesota and one of the founders of Nashotah House and of the famous Faribault Mission, chose California as a field for further endeavor. He says in a letter dated March 29, 1867, written to his brother Charles,

The field I have chosen is the most glorious in the world--California. There is not a School of the Prophets there, and but two or three candidates for the Ministry. I purpose coming East in June, to spend the summer in making preparations, and take passage (D.v.) in October for the distant scene of our labors.¹

His purpose, as intimated here, and explicitly stated later, was to establish in California an Associate Mission--an offshoot of Faribault.

¹ Charles Breck, ed., The Life of James Lloyd Breck, D. D., p. 430.

The Associate Mission for the Pacific Coast was formally organized at a public service held in the Church of the Holy Communion, New York, October 9, 1867. Dr. Breck did not intend to make the venture alone; he had summoned to his aid a group of devoted Christians, who were to supply instructors for a College and Divinity School, students, and missionaries.

After the offerings of the people had been made, Dr. Breck, Dr. Merrick, and the Rev. Messrs. Smith and Cowan, stood up before the Bishop, while, in the presence of the congregation, the Instrument of Association was read, binding them together for mutual help and support, in the great work they were undertaking.²

This group arrived at San Francisco, November 3, 1867, and on the following day they journeyed to San Jose, where they remained until the first of the year, when the property of Benicia College was purchased. Dr. Breck was favorably impressed with the conditions in the Western wilderness, for in a letter written to the Spirit of Missions--the Associate Mission's official organ of communication with the general Church--we find the following statement:

The Diocese of California has a strength in parochial work far greater than is generally accredited abroad. How few know that there are twenty-three church buildings erected; that the two Convocations are

²

Breck, op. cit., p. 445.

opening up new stations in all the rural parts of the Diocese; and that California numbers at this time thirty-eight clergymen.³

The lands, buildings, and furniture of the Benicia Collegiate Institute were purchased at a cost of \$14,000. This amount was divided equally between the Diocese of California and the Mission, and on January 20, 1868, a Divinity School and a College and Grammar School for Boys were opened with a total enrollment of twenty-one students. It soon became necessary to take steps toward permanent incorporation, and the legal designation of The Missionary College of St. Augustine was adopted. A Board of Trustees was appointed, with the Bishop of the Diocese of California as its president. "The trustees hold the property and administer its temporal affairs, but have nothing to do with the discipline or literature of the respective departments. These are forever to reside in the Faculty."⁴

In the meantime, while these foundations were being laid, the other aspect of the Associate Mission's purpose was also being accomplished. By June 15, 1868, the parish at Benicia had been taken over by the Mission, with Dr. Breck as Rector, and two other parishes had been committed to their care. New missions were established, including that

³ Breck, op. cit., p. 451.

⁴ Ibid., p. 458.

at Santa Rosa (August 1, 1868), and several parishes were supplied with services during temporary vacancies in their rectorships.

The work at Benicia progressed rapidly under the direction of its able leader. The following quotation, taken from a letter written on September 23, 1869, bears witness to the success which Dr. Breck enjoyed:

It will have been two years next October (11th) since the Missionaries set sail at New York. They reached San Francisco, November 3. December 26th they had bought the property of the Benicia College for \$14,000. Friends of the Mission in California paid down \$4,000. This Mission, from funds obtained in the East, paid the same amount. The remaining \$6,000 was in like manner to be paid in equal parts, by friends here and by our friends abroad. We had two years in which to make the payment. This period terminates the coming December. At that time, this Diocese will be expected to pay its portion, and we shall be required to pay our part. The Diocese has paid \$600 on its indebtedness, and the Mission has paid \$200, leaving a balance on our part of \$2,800 to be paid within the present year.

When we reached this coast, November 3, 1867, we did not anticipate the opening of a boarding-school for boys short of two years, or the present time. The rapid development of the educational part of the Mission is as surprising to us as it has been gratifying to the Bishop and Laity of California. We have ten students with us who are intending the Ministry, and we have founded a school, which will be a continual feeder to the Divinity Department. This Grammar-School has sixty-five boarders, under an efficient corps of teachers; and with these sixty-five boys, we look more confidently to see one hundred within the walls of St. Augustine's on the Pacific, a year hence, than we could have imagined the present number

possible a year ago, when we had less than
twenty.⁵

I quote at such length for several reasons. It illustrates the keen sense of consecration and devotion which Dr. Breck possessed and his untiring efforts in an attempt to lay the educational foundations of the Church in what was at that time an "isolated" section of our Church's life. It gives us a picture of the rapid growth of the school, and the tremendous financial problems with which he and his associates were faced. These financial problems increased as time went on, and they finally led to the dissolution of a project which would have meant much to the Church in the West if the necessary support could have been guaranteed. Only with the constant support of friends in the East, and the fervent missionary zeal of this worthy Churchman, was the work at Benicia able to succeed as it did.

However, in 1870, several changes occurred. Dr. Breck resigned the office of Dean and was elected Vice-President of the Board of Trustees; the college and theological departments were suspended; the missionary feature of the institution--and a very commendable feature--had become extinct; the original personnel--save Dr. Breck--was no longer associated with the school. The Rev. William R. Tucker,

5

Breck, op. cit., p. 473.

Rector of St. John's Church, Stockton, was elected Head-Master of the Grammar School, and the choice was happily accepted by Dr. Breck: "This appointment will relieve me of a thousand nameless cares, which gather around a school of one hundred boys.... My duty will now be simply to inspect the Schools."⁶

While expressing relief from the cares and duties involved in the office of Dean, this energetic worker immediately made plans for the establishment of St. Mary's of the Pacific--a Church School for girls and young ladies. This was started in 1870 in the "Parsonage," and by means of earnest appeals to friends in the East for funds, he succeeded by August, 1871, in constructing a building for the purpose. Here, as in his other ventures, the work succeeded for a time. It attracted the best families in the State, and at one time had as many as forty-five boarders, in addition to some twenty day-students.

Money had been borrowed for the new venture, and it was necessary to pay it back. Friends who had promised support failed to live up to their obligations. Other schools of a like nature began to appear throughout the State.⁷ Changes began to come more rapidly. In 1874 the

⁶ Breck, op. cit., p. 473.

⁷ For our purposes, it is interesting to note that one of these schools was started in Sacramento, in 1871, under

Missionary district of Northern California was formed, and Benicia was included in the new territory. The Rev. Mr. Tucker resigned as rector, and Bishop Wingfield was selected as his successor. Dr. Breck's health began to fail, and he passed from this earth in March, 1876. Serious difficulties, growing out of the large indebtedness, continued to present themselves. Nevertheless, the first bishop of the new Missionary District attempted for some time to ensure the success of the schools. In his convocational address of 1878, however, he spoke of the great problems involved:

I have had no little concern as to whether I ought to give so much time and care to this work of education, but as it has been thrust upon me against my will, and inasmuch as there seems to be no way at present of ridding myself of such direct responsibility, I have simply accepted the situation, and am anxiously waiting for providence to shed more light on the path of duty.... Only let the heavy debt which clogs our progress be removed, and I see no reason why we may not go on our way rejoicing in the good work of bringing the young of California under the influences of the Gospel, and training them up in the Church's holy teachings.

Unfortunately, the debt was not removed, and at that time amounted to nearly \$40,000. The problem became so acute that on June 12, 1877, St. Mary's was sold at public auction, the bishop himself being the highest bidder,

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the name of "St. John's Institute--a Boarding and Day School for Young Ladies." It was located at Eleventh and F Streets, with the Rev. Mr. Bonte as Rector, and the Rev. William Binet, formerly of St. Augustine's, as principal.

as he believed that help would come from friends of the School in order to relieve him of the responsibility. Again, this help did not arrive, and on January 1, 1878, the bishop wrote, "I found myself responsible for the sum of \$18,411.20, with interest at ten per cent." In spite of such difficulties, Bishop Wingfield continued the struggle, and did all in his power to restore an interest in the educational work. His efforts were in vain, and St. Mary's Hall remained closed after the graduation exercises, held on May 20, 1885. St. Augustine's reached the end of its existence in 1889, and the burden of the bankrupted estates rested solely upon the shoulders of the poor bishop!

And thus we conclude the rather unfortunate account of the attempt to establish a strong center of Christian education on the Pacific Coast. It has been necessary to discuss this at such length for several reasons. In the first place, education is one of the most important activities of the Church. As Bishop Wingfield pointed out in his convocation address of 1883:

By education the Church takes possession of her place and share in the coming age. By education she brands upon the minds and hearts and hands of another generation the treasures of faith and love and duty, which came to her nineteen centuries ago, and of which to the end of time she is the sole trustee in the interest of humanity.... Education then, is necessary, not merely to the well-being but to the very existence of the Church. Could she cease to educate she would cease to live.⁸

Then again, Benicia was included in the Missionary District of Northern California when that District was created, and the first bishop devoted much of his time in the interest of the schools--time which could have been well spent in the missionary activities of his District. At the outset, it looked as though the adventure would be a successful and permanent one. In spite of the fact that Dr. Breck has been recognized as one of the greatest missionaries of our Church, and in spite of the fact that he devoted almost his entire ministry to the educational interests of the Church, we must face the fact that there was an unfortunate weakness in the foundations which he laid at Benicia.

CHAPTER FOUR

CHANGED CONDITIONS AND A MOVEMENT TOWARD A DIVISION OF THE DIOCESE

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The picture of the Church life of the northern part of California was changing quite rapidly, as we have tried to point out in the foregoing pages. The work at Eureka and Vallejo had progressed sufficiently to erect new buildings in 1869, communicant strength was increasing in all of the parishes, and new fields were being opened. If this be true of this section of the State, we can well imagine the rapid growth which was taking place elsewhere. The conditions which existed in 1854, and the limited area which then constituted the Church's field of endeavor, had been so transformed by 1871 as to create major difficulties.

The problem began to present itself in the minds of Bishop Kip and the thoughtful Church people of California as to the ability of any one man to administer effectively such an extensive Diocese as this had come to be. Duties of administration, together with requests for more frequent visitations, brought the problem to a point of discussion.

If the Church was to keep pace with the growth of the State, it was necessary that something be done to guarantee a more active development. Bishop Kip was the first to sense this need. In his convention address of 1871 he stated:

As a General Convention will meet in a few months, there is one subject which I wish at this time to bring forward for your consideration. It is evident that this Diocese should be divided.... It is impossible for any one Bishop to exercise over it that Episcopal supervision which is necessary for the growth of the Church.... The increase of the Church in San Francisco and the neighboring country will each year be making greater demands upon the Bishop's time.¹

According to the canon then in existence in regard to the appointment of assistant bishops, it was necessary that there should first be provided an adequate Episcopal fund for the support of the Bishop. Inasmuch as such a fund was not available, a division of the Diocese was the only possible solution. Even this would involve considerable delay, because of the requirements necessary for the election of a missionary bishop, unless the canon could be changed.

The recommendations offered by Bishop Kip were referred to a special committee, composed of the Rev. Dr. Lathrop, Rev. Dr. Lyman, Rev. J. B. Gray, and Messrs. Edward

¹
Convention Journal, XXI (1871), p. 40.

Stanly, J. W. Dwinelle, and C. H. Baldwin. This committee reported on the following day, and the Convention unanimously adopted the following resolution:

Resolved, That the consent of this Convention be given to the formation of two Missionary Dioceses, with boundaries [as indicated in the report of the committee] and that a memorial be addressed to the approaching General Convention of the Church, soliciting a concurrence in the measure thus proposed, and the appointment of Missionary Bishops for the new Dioceses thus constituted.²

The deputies from California presented the suggested memorial to the General Convention in October, 1871, giving as the primary reasons for such action the vast extent of the territory involved, and the inability of one bishop to administer that territory.

The immediate result of this memorial was an amendment to the canon referred to above:

When a Bishop of a Diocese is unable, by reason of old age, or other permanent cause of infirmity, or by reason of the extent of his Diocese, to discharge his Episcopal duties, one Assistant Bishop may be elected by and for said Diocese, who shall, in all cases, succeed the Bishop in case of surviving him: Provided, that before the election of an Assistant Bishop for the reason of extent of Diocese, the consent of the General Convention, or during the recess thereof, the consent of a majority of the Bishops and of the several Standing Committees, must be had and obtained....³

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Convention Journal, XXI (1871), p. 28.

³

Ibid., XXII (1872), p. 18.

This was reported to the Diocesan Convention of 1872, the report was accepted in apparent silence, and the committee was discharged. California Churchmen knew that the Diocese could not provide the financial means for episcopal help; division was the only solution to the problem.

In his convention address of 1873, Bishop Kip again pointed out the need for division. He was then in the twentieth year of his episcopate, and although encouraged by the progress that had been made, he stated that "we need only a division of this Diocese, thus affording increased Episcopal supervision, to double the strength of the Church on this coast."⁴ Again the matter was referred to a special committee consisting of the Rev. Mr. Birdsall, of San Francisco, the Rev. Mr. Bonte, of Sacramento, Mr. Thomas Walsh, of Eureka, Mr. R. W. Kirkham, of Oakland, and Mr. Joseph Boston, of Santa Cruz, with instructions to report to the next convention.

The following extract from the convention address of 1874 illustrates Bishop Kip's recognition of the necessity for immediate action:

The most important business before the Convention will probably be, the Report of the Committee on the Division of the Diocese. Of the necessity of this division there can be no question.... At the last General Convention we applied to have the northern and southern portions of the Diocese set off as Missionary Jurisdictions.

There was every disposition on the part of the House of Bishops to comply with this request, but it was found there was no provision in the Constitution to provide for the portion of an old Diocese being set off to form a Missionary Jurisdiction....

It is, of course, necessary that these portions of the Diocese should become Missionary Jurisdictions that the Bishops may receive at least a partial support from the East. It is impossible that either could be supported by his portion of the Diocese....

Whether both jurisdictions will be granted by the General Convention, I think is doubtful.... I would advise, therefore, that at present we ask for but one division. There is no doubt but that one will be allowed and the northern part of this Diocese formed into a new jurisdiction.⁵

After hearing the report of the committee which had been appointed the preceding year to consider the subject, the Convention again instructed its delegates to bring the matter before the meeting of the General Convention of 1874. The request was for the two jurisdictions, but the decision of the General Convention was as Bishop Kip expected: the establishment of The Missionary Jurisdiction of Northern California, only. The Rev. John Henry Ducachet Wingfield, D. D., LL. D., titular rector of Trinity Church, San Francisco, was elected bishop by the General Convention of 1874, consecrated on December 2, 1874, in St. Paul's Church, Petersburg, Virginia, and came almost immediately out to his new field of labor.

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Convention Journal, XXIV (1874), p. 37 f.

The extent of the new jurisdiction included

...all the territory lying north of the following line, namely: beginning at the sea coast, on the northern boundary of Marin County; thence along the southern boundary of Sonoma, Napa, Solano, Sacramento, Amador, and El Dorado counties to the State line.⁶

The Bishop of the old Diocese canonically transferred to the Bishop of the new Missionary Jurisdiction sixteen clergymen, five hundred and ninety-four communicants, twelve Church buildings, and the two schools--St. Mary's and St. Augustine's--at Benicia.⁷

And so we conclude our discussion of the Early Beginnings in the Diocese of California, culminating in the establishment of the Missionary Jurisdiction of Northern California. We have been largely concerned with the attempt to point out the development which took place in these extremely important years. Considering the vast extent of the territory to be conquered, the scarcity of clergymen and financial assistance, and the slow recognition of its missionary obligations on the part of the general Church, we may well lift our hearts in thanksgiving to God that the seeds of the Gospel had been cast into a territory which, in 1849, gave the appearance of a pagan wilderness. We should pause in our wanderings of mind to render homage to those devout Christian

⁶ Convention Journal, XXIV (1874), p. 19.

⁷ There is to be found in the Appendix to this thesis a list of the clergy and their location at this time, and a list of the parishes and missions which had been organized.

souls who suffered untold hardships and privations in their efforts to bring the Good News of Christ and His Church to a people interested almost solely in the acquisition of that yellow dust that man calls gold.

The real motives in the minds of those who sought the division of the Diocese may never be discerned, but one who was a participant in the proceedings which resulted in this division has given the following diagnosis, which in my mind is worthy of note:

There was present generally at the time a yearning for something perhaps indefinable but yet distinctly felt as some way lacking; a yearning for something to make things "go"--for a motive power. Or was it for a regulator? Or was it not rather for a director and a leader? Those men and women belonged to a Church which in its very genius presupposed and required a central organized leadership--a personal episcopos near enough at hand for consultation and stimulation in the work to be planned and done.⁸

⁸ D. O. Kelley, History of the Diocese of California, p. 67.

PART II

THE MISSIONARY JURISDICTION AND
MISSIONARY DISTRICT OF NORTHERN CALIFORNIA

CHAPTER ONE

THE MISSIONARY EPISCOPATE OF BISHOP WINGFIELD

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THE MISSIONARY EPISCOPATE OF BISHOP WINGFIELD

As stated in the last chapter, Bishop Wingfield was consecrated on December 2, 1874. Immediately after that consecration, the new bishop's first official act was performed many miles from the scene of his jurisdiction. Before leaving the East for California, he issued a summons to his clergy and laity to meet him in the city of Sacramento on May 6, 1875, for the primary meeting of convocation. This meeting was held in Grace Church with eight clergymen in attendance, and lay representatives from seven parishes¹ and one mission.²

The keynote of Bishop Wingfield's policies was sounded in his first address. There was one dominant idea which he tried to instil in the minds of those present: that the Jurisdiction of Northern California was most emphatically a Missionary District. This seems to me to

¹ Benicia, Eureka, Nevada City, Petaluma, Sacramento, Suisun, Vallejo.

² Wheatland.

me to illustrate a great degree of good common sense. The bishop who had been elected by General Convention to organize and develop the work of the Church in Northern California was under no illusions. He knew there were few congregations who could truthfully call themselves independent; he was aware of the fact that there was not a single clergyman whose support was guaranteed by the people, and that of the twelve church buildings, almost all were burdened with heavy debts. He knew, I say, that this was the condition in the territory in which he had been appointed to serve. He also was cognizant of the fact that in the East, California was thought of as the land of gold, the land where man had no financial worry. As long as such false ideas prevailed, it would be difficult to convince the Missionary Board of the General Church that anything in the way of financial assistance was needed. And yet, there was no place for discouragement.

This is a very mournful aspect of affairs, but it should have the effect of rousing us to independence. Let the people be true to themselves and to the Church and to God; let them be content to hasten slowly; let them give up all worldly methods of raising money, such as fairs, dances, and other questionable means; let them eschew all indebtedness, rather worshipping with pure and sincere hearts in an unencumbered log cabin than in a splendid temple bowed down beneath debts and mortgages; let them in honest poverty conscientiously give according to their income--at least one-tenth--to Him who hath richly bestowed on us all that we have, and we shall have the proud satisfaction of knowing that whatever is

accomplished is the work of our own hands, and the result of our own efforts.³

This brief extract from the first convocation address, provides the foundation upon which Bishop Wingfield's episcopate was constructed. God and His Church were at the center of his life; and, like a soldier ordered to the front, he never declined the hardships and labors which his office placed upon him.

Immediately after this challenge to service and action had been given to his clergy and laity, the members of convocation resolved to adopt the Constitution and Canons of the Diocese of California, until a revision, to meet the needs of the new Missionary Jurisdiction, could be effected. Most of the sessions were taken up with the routine matters of organization and investigation of existing conditions, and little in the nature of material upon which conclusions should rest can be gathered. Even the parochial reports are too incomplete and varied to be made the basis of accurate statistics. However, in order to measure future growth and development, the following information is taken from the report of the Committee on the State of the Church:⁴

Number of Communicants, 660.
Total Offerings, \$23,830.55.
Value of Church Property, \$55,125.00.

³ Convocation Journal, I (1875), p. 21.

⁴ Ibid., p. 13.

Debt on property in seven parishes, \$14,242.00.
 Salaries of Rectors, in eleven Parishes, \$11,308.15.
 Average salary, \$1,028.00.

We have been so concerned with the division of the Diocese of California, the election of the Bishop for the new Missionary Jurisdiction, and the organization of said jurisdiction, that one might easily have acquired the impression that during this important period all other activity ceased. Fortunately, this was not the case. Practically all of the parishes and missions had increased in communicant strength, with Benicia, Marysville, Petaluma, Sacramento, and Vallejo taking the lead. Further signs of activity can be gathered from the report made at the primary convocation by the Rev. John Cornell, Rector of Grace Mission, Wheatland. Besides the actual work at that place, "other missions not organized have taken up much of my time."⁵ These "other missions" include Woodland, Knight's Landing, Smartsville, Lincoln, Davis, Dixon, Chico, Red Bluff, Oroville, Cherokee, Redding, Downieville, and Gridley Station. Any one familiar with the geography of this region will gaze in amazement at the wide range of distance covered by this clergyman in providing spiritual food to those in need of such service.

As early as 1876 the newly organized Missionary Jurisdiction was called upon to face a problem which, to

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Convocation Journal, I (1875), p. 33.

the present time, places a burden upon the leaders of the Church--the problem of finance. At the second meeting of convocation, the following report was presented and adopted:

There is hereby assessed upon the parishes and missionary stations of this jurisdiction, not exceeding the sum of \$1,500 per annum for the Convention Fund, to be apportioned among the respective parishes and mission stations, according to their ability to pay; said apportionment to be made by the Finance Committee by and with the advice and consent of the Bishop of the jurisdiction, and Secretary of the Convocation. Said assessment and apportionment to be final.⁶

With the comparatively small number of communicants, and a hesitancy on the part of the people to give of their substance, the question of finance was one of great concern. At this second convocation it was also necessary to transfer from the Missionary Fund the money necessary to meet the deficiency of the Convention Fund, and the report of the finance committee at the convocation of 1877 shows that the newly created Jurisdiction was already in debt to its bishop to the sum of \$677.75.⁷ It was lack of financial support which resulted in the dissolution of the two schools at Benicia. This same problem has always proved one of the major hindrances in the progress of the Church; and, until our Church people can be trained in this matter of giving,

⁶ Convocation Journal, II (1876), p. 15.

⁷ cf. Ibid., p. 11.

much of what would otherwise prove to be constructive work will not be developed.

Bishop Wingfield did not make public the problems and complexities which early began to present themselves. Rather, he carried on his work with the faith and conviction of the true servant of God. His visitations, involving miles of travel in mountain stage lines and private conveyances, were made with regularity. On these visitations the services of the Church were held under varying and interesting conditions. Where no church building was available, the faithful would gather in a lodge room, a court house, or a private home, in order that they might bear corporate witness of their faith in Christ; many times the Bishop would engage in house-to-house visits, to seek out those who had strayed from the fold. He indeed was not unlike Bishop Kip in his zeal and courage. He knew that it was only through the coöperation of the laity that any advance could be made. Speaking of a visit to Marysville on May 17, 1876, he said:

Here I found no Rector, but a most active and devoted lay-reader, under whose ministrations for more than a year the congregation had actually increased. Would that we had more such laymen--men who would feel that if no minister can be obtained the services of the Church must be kept up. If in every community the Church people would organize into a Mission, and be satisfied with lay reading until they could secure the services of a clergyman, the Bishop would be more encouraged in his work; and many who stray away would be retained in the fold.⁸

⁸ Convocation Journal, II (1876), p. 20.

Upon arrival in the District, the Bishop chose Sacramento as his place of residence. When the division of the Diocese of California was effected, the two schools at Benicia were included in the new territory. We have noted in a previous chapter,⁹ that with the death of the Rev. Dr. James Lloyd Breck, the problem of maintaining these schools was a serious one. I am of the opinion that the conditions at Benicia gave rise to the circumstances which led to Bishop Wingfield's change of residence. In the account of his official acts appended to his convocation address of 1876, he said: "June 12, I decided to accept an invitation to the rectorship of St. Augustine's College at Benicia, and accordingly made preparation for immediate removal,"¹⁰ and again from the same address, "April 5, 1876, I received and accepted the call to the rectorship of St. Paul's Church, Benicia."¹¹ Thus the episcopal residence was moved from Sacramento to Benicia; and there amidst added difficulties, the work of organization continued.

The work of attempting to maintain the schools soon proved a burden and hindrance to Dr. Wingfield's effectiveness as a missionary bishop. The convocation address of 1878 bears witness to this fact:

⁹ Part I, Chapter 3.

¹⁰ Convocation Journal, II (1876), p. 22.

¹¹ Ibid., p. 26.

This is a sad and weary work for me, and more especially because I have grave doubts as to its compatibility with the duties of my office as a Bishop of the Church of God.¹²

The increasing indebtedness, the public auction which involved the Bishop in an enormous personal debt, and the final dissolution of the schools not only proved to be embarrassing, but resulted in an entire change of plans and ambitions. His visitations became less frequent, and until St. Augustine's was closed in 1889, most of his convocation addresses were in the nature of pleas in the interest of education.

Four years of constant labor had produced little of what we call "success." It seemed impossible to effect any substantial forward progress. The Church appeared to be in a stationary position. The following quotation is taken from the convocation address of 1879, and illustrates the difficulties which Bishop Wingfield and his few loyal helpers faced:

The season opened with bright prospects for the agriculture and commerce of the State. Visions rose of churches released from debt; of new temples erected; of new enterprises undertaken; of increased offerings for missions, for schools, for a thousand agencies for good, which should celebrate the advent of prosperity. The season closes upon trade crippled and prostrate--gloomy forebodings

for the future, and a state of pecuniary depression, unexampled in our experience.¹³

But with the courage of his convictions and the faith which truly marked him as a man of God, he continued:

Our task is a great one, and the responsibility of laying the foundations of the Church of Christ for the great future of this coast--a tremendous one--but none too great nor too tremendous for men who seek their wisdom and strength from above.¹⁴

This Convocation of 1879 was greatly concerned over the election of Bishop Wingfield to the Diocese of Louisiana. In view of his possible acceptance of this offer, which no doubt would have provided a more congenial field for labor, a number of resolutions were drawn up and adopted by the Convocation. These resolutions--one of which follows--must have served to remove a little of the discouragement which the Bishop had evidenced in his address:

Be it Resolved, By the Clergy and laity of the Missionary Jurisdiction of Northern California in Convocation assembled, that we regard with profound regret the possible severance of the ties that have subsisted between Bishop Wingfield and ourselves, and we hereby declare our earnest desire that after due and prayerful consideration he may be led to the conclusion, and see his way clear to remain with us continuously, to conduct the affairs of his present jurisdiction.¹⁵

¹³ Convocation Journal, V (1879), p. 43.

¹⁴ Ibid., p. 43 f.

¹⁵ Ibid., p. 40.

The Bishop declined the offer and remained to carry out the work with which he felt God had entrusted him. This was not the last "episcopal call" he refused to accept, for in 1882 he was elected Assistant Bishop of Mississippi, in 1886 and again in 1887 to the See of Easton. He was thoroughly convinced that a Bishop should not sever the ties that had once been made with a diocese or missionary jurisdiction.

But as we have intimated, and as the Rev. D. O. Kelley points out:

...a crisis had come in hife, and wrought an entire change in the plans and ambitions with which he had begun his episcopate. Between the two schools and the parish at Benicia, his energies and his time were so largely drawn upon that he could no longer devote himself as he had done to the pioneering missionary work and shepherding of the scattered sheep which had been his chief pleasure.... But he still hoped on.¹⁶

From this time on, the years were comparatively uneventful. A little more in the way of encouragement, however, is found in the Bishop's convocation addresses. Although the work was slow, nevertheless signs of progress were evident. We shall attempt to evaluate Bishop Wingfield's episcopate in a later chapter, but suffice it here to include the following quotation from the convocation address of 1895:

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D. O. Kelley, History of the Diocese of California, p. 260.

...I am able to give some interesting particulars as to the progress of the Jurisdiction, and am thankful to say that these particulars show that there is advance all along the line, notwithstanding the almost universal cry of "hard times." I may safely gather, and I do so with great thankfulness, that there is some activity and zeal in the Church work of the Jurisdiction.¹⁷

Bishop Wingfield was able to preside over only one more meeting of convocation of his jurisdiction, for in May, 1896, he was stricken with paralysis. During his illness, the Standing Committee assumed such functions of administration as permitted to that body, and the Bishops of California and Utah made the necessary episcopal visitations. The Rt. Rev. Anson R. Graves, D. D., Bishop of La Platte (Western Nebraska), was given provisional charge of the jurisdiction by the Presiding Bishop, and presided over the two successive meetings of convocation.

Bishop Wingfield never recovered from his affliction, and passed away at Benicia on July 27, 1898. Funeral services were held in St. Paul's Church, Benicia, two days later, and his mortal remains were shipped to Petersburg, Virginia, for interment. Feeling the inability to add anything to a life so dedicated to God, I quote the Report of the Standing Committee to the First Annual Convocation of Sacramento, meeting in 1899, which in turn quotes the following testimony of the Board of Missions:

In the death of Bishop Wingfield, the Church has lost an eloquent preacher, a devout Missionary, a ripe scholar, a man who walked with God. From henceforth, Blessed are the dead who die in the Lord, even so saith the Spirit, for they rest from their labours.¹⁸

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Annual Convocation Journal, I (1899), p. 16.

CHAPTER TWO

AN EVALUATION OF THE WORK OF NORTHERN CALIFORNIA'S FIRST BISHOP

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We have had much to say about the character and consecration of the Rt. Rev. John Henry Ducachet Wingfield, D. D.; little has been said in the way of an evaluation of the labors which occupied some twenty-two years of an active episcopate. Practically all of his time was spent in a task which involved much of the ponderous. There were times when it appeared as though the work were advancing, but others when nothing in the way of progress seemed evident. During the first twenty-two years of his struggle to place the Missionary Jurisdiction upon a sound basis, the numerical growth was discouraging. We recall that the new Jurisdiction started its independent history with some six hundred communicants; the summary of parochial reports found appended to the journal of the twenty-second convocation shows that this number had increased to one thousand seven hundred and nine. We likewise recall that Bishop Kip transferred sixteen clergymen to the new bishop. Although throughout the course of his episcopate many names had been placed upon the

canonical clergy list, the last convocation over which Bishop Wingfield presided indicates that that number had grown only to nineteen. Of these nineteen, one was a Rector Emeritus, and one had retired from active service.¹ Fortunately, the Bishop had the assistance of some twenty-two lay readers, who carried on the services of the Church in many of the parishes and missions. This indeed seems like unsatisfactory compensation for a life completely given to the cause of the Gospel. It must always be borne in mind, however, that the very nature of the territory which comprised the Missionary Jurisdiction of Northern California was the determining factor in the situation. The annual reports of the parishes and missions bear witness to the fact that neither the bishop nor his small band of faithful laborers were idlers. Though the baptisms and confirmations numbered into the thousands, the population had fluctuated to such an extent that there was never more than a working foundation in the territory. Even the clergy partook of this wandering spirit, and it is seldom that a pastorate exceeding two years can be found. With the usual measures of success lacking, canonical residence usually terminated within four or five years. But to be more specific, let us trace briefly the work of these twenty-two years, in order that we may be justified in evaluating that work.

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cf. Convocation Journal, XXIII (1897), p. 4.

At the primary convocation in 1875, the committee on church property suggested:

...that a committee of three be appointed by the Bishop to memorialize the next Legislature of the State of California for the passage of an act authorizing the Bishop of this Diocese to be constituted a corporation sole, in order that the title to church property may be vested in him, as such, in cases where there is or may be no other person legally qualified to take and hold the same.²

This marked the introduction of a problem which never reached a satisfactory solution during Bishop Wingfield's episcopate. The committee was appointed, and verbal reports were made from time to time. In 1878, after the Legislature had passed a statute intended for the creation of corporations sole, a resolution was presented and adopted by the members, requesting the Bishop to avail himself of said statute.³ It was not until 1880, however, that the Bishop reported upon this request in his sixth convocation address:

In response to the request of the Convocation that the Bishop should become a Corporation Sole, I have to report that I have taken legal advice in the matter and find that I cannot incorporate under the law as it stands. The Chancellor of the Jurisdiction has examined the law, and has concluded that it would not be within the scope of its provisions, for me to become a Corporation Sole; as it provides for the incorporation of such, only, when the rules and regulations or discipline of the Church require

³ cf. Convocation Journal, IV (1878), p. 9.

⁴ Ibid, VI (1880), p. 21 f.

it. It has occurred to me in this connection, to suggest to the Convocation the propriety of our incorporation as a body, so as to own and hold property, and perform all other functions usual to such bodies.⁴

In 1885, according to an Act passed by the State Legislature, a committee of three clergymen and three laymen was elected to act with the Bishop, and given the power to form an Incorporation of the Missionary Jurisdiction of Northern California. It is a question whether or not any definite action was secured by this committee; at any rate, little if anything concerning the problem is recorded in the succeeding convocation journals. It is not until 1899, at the meeting of the First Annual Convocation of Sacramento, that we have any definite information on the subject. The following quotation is taken from Bishop Moreland's primary address:

I find the titles to Church property in a confused and unsatisfactory condition. Some titles are vested in the Bishop as Trustee, and under the laws of California, all such property has to be deeded over by the heirs of a deceased Bishop to his successor in office.... Other titles are held by vestries, committees, local boards and corporations, some of whose members in several instances are non-Churchmen, often times indifferent to the Church's interests, and in rare cases actually hostile. I find specific instances where local custodians have neglected to record deeds, to fill

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Convocation Journal, VI (1880), p. 21 f.

vacancies in the manner required by the Civil Code, or been otherwise neglectful, and thereby clouded the title to property.⁵

With such conditions prevailing, Bishop Moreland took steps to become a corporation sole, and in a later chapter we shall have more to say concerning the plan adopted by him.

During Bishop Wingfield's episcopate, a number of new places were visited, and the work of the Church started.⁶ It indeed would be interesting to trace the development in each parish and mission; unfortunately, this cannot be done at the present time because of the inadequacy of the source material available. Suffice it to point out that among the new stations on the rolls of convocation are Yreka, St. Paul's, Sacramento, St. Helena, Lakeport, Fort Jones, Ukiah, Healdsburg, Oroville, Red Bluff, Quincy, Cloverdale, Loomis, Collinsville, Corning, Redding, and Winters. We have already mentioned the unsettled condition of the population in Northern California, and that it was in a state of constant fluctuation. As might be expected, this factor very seriously affected many of the parishes and organized missions.

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Annual Convocation Journal, I (1899), p. 56.

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cf. Appendix for list of Parishes, Organized and Unorganized Missions in the Missionary Jurisdiction of Northern California in 1896.

Another matter of importance during these first few years of independent existence had to do with the endowment of the episcopate. Feeling that the response on the part of the parishes and missions had not been sufficient, the Convocation of 1892 unanimously adopted the following resolution:

Resolved, That Title 4, of Canon 1, of the Canons of the Diocese of California, as applied to this Jurisdiction, shall read as follows:

Fund for the Endowment of the Jurisdiction.
Sec. 1. There shall be a fund, the interest of which shall be added to the fund, until such a time as the Convocation may otherwise decide, said fund to be for the endowment of the Episcopate of the Missionary Jurisdiction of Northern California.

Sec. 2. The Fund for the Endowment of the Episcopate of the Missionary Jurisdiction of Northern California, shall consist of such donations and contributions as shall be made thereto from private and public sources, together with the proceeds of a collection to be made annually in each parish and mission of this Jurisdiction....⁷

Though earnest attempts were made by a few of the faithful, this was another problem which had not been satisfactorily solved by the time of Bishop Wingfield's death. At the last convocation meeting over which he presided, the committee on the state of the Church made the following report:

...The growth of the Endowment Fund is not as rapid as it should be. The fact that more than one hundred thousand dollars have been

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Convocation Journal, XVIII (1892), p. 14.

given by the Board of Missions to our jurisdiction during the twenty-two years of its existence, should arouse Bishop, priest and people to relieve the Board of so heavy a burden. Much of this vast sum, we fear, has come from persons who are making greater self-denials to aid us than we are to help ourselves. Other jurisdictions in equally as trying fields, starting in the race about the same time as we did, are now erected into Dioceses. Your committee recommends that the clergy, and especially our Bishop, use every opportunity to explain the duty and set forth the inducements and benefits awaiting us on becoming a diocese....⁸

It hardly seems fair for one so removed from the circumstances under which these pioneers of the present Diocese of Sacramento labored to attempt to criticize or perhaps even evaluate their efforts. Unfortunately--though perhaps out of necessity--human beings have a mania for statistics, and there is the tendency on the part of all of us to measure our success or failure through the use of numbers. That mania must be case aside in the present instance; otherwise, the evidence would no doubt lead many to the conclusion that Bishop Wingfield's episcopate was a "failure". We must look beyond the tables of statistics for the enduring value of these twenty-two years. The good Bishop, himself, stated in his convocation address of 1895 that "heads may be counted, but it is hearts that weigh."⁹ Whatever lack

⁸ Convocation Journal, XXII (1896), p. 16 f.

⁹ Ibid., XXI (1895), p. 34.

of efficient administration is to be found in these early years, we must remember that the development of the religious life among his people was the Bishop's primary concern. He constantly emphasized this fact. "I do not care for the increase of the Church's machinery if there is no corresponding increase in her spiritual life and efficacy."¹⁰ And again:

...And what a Bishop must often ask himself is this: Are the signs that our people are becoming more religious; that more are being turned from sin to God; that more are caring for the realities of a spiritual life; that more are learning to be devout and earnest worshippers? I humbly hope it is so. I cannot but trust that true vital religion is gaining. Zeal for the Church which is only partisanship is worthless. Zeal for the Church which is stimulated only by love of externals, party spirit, or of opposition to others, is of no value. But zeal for the Church which springs from the deep sense of the blessings of the Church can bring to her children, which is the outflow of a heart which has learned through the Church's teaching to know more of the Saviour, and to find strength and life in the means of Grace...this zeal... is very precious and of great value to the world as well as to the great body which Jesus loved to death.¹¹

Is not this sufficient evidence to prove that growth cannot always be judged by numbers? The devotion of Bishop Wingfield, and his small staff of clergymen who persisted in the trying days, is one of the factors which we must not overlook, but we must rather pray that God may instil that same devotion in the hearts and minds of those whom He calls to the ministry.

¹⁰ Convocation Journal, XX (1894), p. 33.

¹¹ Ibid., XXI (1895), p. 34.

CHAPTER THREE

THE MISSIONARY DISTRICT OF SACRAMENTO

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Until the election of Bishop Wingfield's successor, the Rt. Rev. Anson R. Graves, missionary bishop of La Platte (Western Nebraska), was given provisional charge of the jurisdiction of Northern California by the Presiding Bishop of the Church. During this time two extended visitations were made, and two hundred and fifty-seven candidates were confirmed. The two vigorous convocation addresses delivered by Bishop Graves are stimulating even now, and no doubt they helped to give rise to the new signs of activity which were soon to appear.¹ For the first time we find a formal recognition of the women's work in the jurisdiction and the various parish organizations.

It is a singular fact that this is probably the only diocese or missionary district in which the noble work of our Church women has no connection whatever with the great work of the Women's Auxiliary throughout the United States.²

¹ cf. Convocation Journals, XXIII (1897), XXIV (1898).

² Convocation Journal, XXIII (1897), p. 30.

At this same convocation--and in all probability as the result of Bishop Graves' address--the motion to devote a half a day of the convocation of 1898 to the consideration of the women's work in the jurisdiction was carried.³ During the short time this zealous missionary was able to be in the jurisdiction, and under his active leadership, the Episcopal Endowment Fund was increased, the women's work was efficiently organized, the Advent Mission Offering--for missions within the jurisdiction--was installed, and new work was opened up in more than a dozen places.

The General Convention of the Church met in Washington, D. C., in October, 1898. The missionary jurisdictions or districts of the country were rearranged, and the interesting result for our purposes is that the Missionary District of Sacramento became the official title of all the territory of the original jurisdiction, plus "all that portion of the State of Nevada lying west of the west lines of the counties of Elko, Lander, and Nye."⁴

At this same convention, the Rev. William Hall Moreland, rector of St. Luke's Church, San Francisco, was elected missionary bishop of the new district. Official

³ Convocation Journal, XXII (1897), p. 13.

⁴ Annual Convocation Journal, I (1899), p. 34.

notice of his acceptance was given to the Standing Committee on November 29, 1898, but the consecration--held at St. Luke's Church, San Francisco--did not take place until January 25, 1899.⁵ The Rt. Rev. William F. Nichols, D. D., Bishop of California, was the consecrator on this occasion of the first episcopal consecration on the Pacific Coast!

The new bishop started upon his episcopal duties immediately, and within eight months of his consecration, he had visited almost every parish and mission in the District. This is more to be wondered at when we remember that during these eight months he shared his time with St. Luke's Parish, San Francisco, until his successor there had arrived.

The First Convocation of the Missionary District of Sacramento was held in Sacramento on October 17 and 18, 1899. Fourteen of the twenty-four clergy canonically resident in the District, and lay delegates from twenty-one of the fifty-two parishes and missions, attended the meetings. The number of communicants reported was 2,336, and the number enrolled in Sunday Schools and Bible classes was 1979. These statistics are given only as a basis for any comparisons which may be made with past and future conditions.

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In the Bishop's journal, found in the First Annual Convocation Journal of 1899, we find the entry that on August 15, 1899, the Bishop received notice that the degree of Doctor of Divinity was conferred upon him by his Alma Mater, the University of the South, at a meeting of the Board of Trustees, on August 3 of the same year.

There was little doubt left in the minds of those who heard Bishop Moreland's first address to the convocation as to what his policy would be. He is well known as an eloquent preacher, and all of his addresses to convocation and later to convention bear witness to the truth of this statement. The rather amazing element to be found in the primary address is the emphatic and definite manner in which he presents a well thought out program. Several items--all of vast importance--were included in his plans. He practically demanded self-support, to be realized just as soon as possible, in order that the Board of Missions might be released from the terrific expense of helping to maintain the District. I noted above that his policies had been well thought out; no doubt the following plan, suggested by the Bishop, whereby the District might become a self-supporting Diocese by 1904, will be sufficient evidence for my statement:

The plan is to raise by voluntary apportionment among the Parishes and Missions of our District the sum of \$1,000 annually, increasing this to \$1,200 the third year, and to \$1,500 the fourth year, allowing for our gradual growth in numbers and strength, this annual sum being added to the Endowment Fund already in hand [\$2,500] and compounded at interest, which I would estimate conservatively at five per cent.

Taking no account of special collections, individual gifts or other means of increasing this fund, it is plain that by following the method proposed we shall be in possession of \$10,000 at the end of five years. This money will have been raised by and among ourselves, and therefore

will fulfill the conditions of the Harold Brown bequest, by which \$10,000 is bestowed upon a Missionary District raising a like sum. An additional sum of \$10,000 is bestowed by the Board of Missions upon the District on the same condition. Thus the moment we raise \$10,000 for our self-support, we receive \$20,000 more, and we start out as an organized Diocese with an Endowment Fund of \$30,000, which is just twice as large as that which the Diocese of California possesses at the present time.

Estimating the interest on this fund to continue at the low rate of five per cent, we would have an income of \$1,500 from this source. Estimating the annual sum raised from the Parishes and Missions to continue at \$1,500 (although it is almost certain to be increased as new men come in and new work develops) we will have in hand \$3,000 annually as the salary of the Bishop.⁶

Bishop Moreland's plan is quoted in its entirety, because, through his own leadership and genius for financial organization, it resulted in a provision for diocesan status in 1910--only six years more than he had anticipated!

The next item stressed in the new policy was the expansion of the missionary system of the District. Up to this time, little or nothing had been done in this direction, and the development of the local missions depended almost entirely upon the small appropriation received from the General Board. The offerings received at the Bishop's visitations were turned into the treasury of the local Board of Missions, instead of being sent to the General Board in

New York, as had been the custom. An annual offering, to be taken on the first Sunday in Advent--and the Sunday School Lenten offerings--would, in turn, be remitted to the General Board. As the Bishop pointed out,

...the result thus far has proved the change to be a wise one. Our Local Board has received \$524.85 against \$137.67 reported at last Convocation, and the General Board has received from Sunday School offerings alone \$514.38 as against \$130.93 last Lent.⁷

When Bishop Graves had provisional charge over the Jurisdiction, he recommended that an offering be taken throughout the territory on Christmas Day for the relief of aged and infirm clergy. This recommendation resulted in a motion which was carried in the twenty-third convocation, thereby putting the recommendation into actual practice.⁸ Bishop Moreland stressed the need for such a worthy project, and heartily endorsed the plan.

Another of the important items included in this primary address--the incorporation of the District--has been mentioned in a previous chapter,⁹ and will be referred to again when that incorporation was realized.

⁷ Annual Convocation Journal, I (1899), p. 54.

⁸ cf. Convocation Journal, XXIII (1897), p. 12.

⁹ Part II, Chapter 2.

The final suggestion made at the first annual convocation was for the Rescue of the Offertory. The following paragraph taken from the Bishop's address will shed further light on this interesting phrase:

The Offertory is a formal gathering up of the Alms of the faithful, in order to present them with sacred pomp upon the altar of God. It is an act of worship, performed by a vested Priest at the head of a congregation rising and participating in the solemn act of Offering.... I contend that we have no right or authority to use the Offertory as a mere convenience for collecting bills.... Let all pew rents and pledges be paid and collected outside of Church, as all other bills are paid.... Then the Sunday Offering will be left free for weekly, religious systematic giving.¹⁰

It must be admitted that the features thus emphasized by Bishop Moreland are essential if efficient organization is to be achieved. The members of convocation received the plans of their new leader with enthusiasm. There seemed to be a readiness on the part of both clergy and laity alike to set themselves to the task of realizing the program so capably presented to them. New life had entered into the work of the Church, but in the midst of the increased activity we must remember that the foundations upon which much of the work proceeded had been laid in those difficult years of Bishop Wingfield's episcopate. It should be apparent that Bishop Moreland was an entirely different

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Annual Convocation Journal, I (1899), p. 58.

type of individual. He insisted, at first, upon thorough organization; he was more familiar with the territory when it came under his jurisdiction than was his predecessor; he had followed the closing years of Bishop Wingfield's administration from the side lines, and was aware of the difficulties which the work presented; he had been rector of St. Luke's Church, San Francisco, from 1893 until 1899, and this gave him a fair picture of the western way of doing things; he was young and vigorous; and the most important thing to remember is that he was the second Bishop of this difficult territory--not the first.

New missions were started, more clergymen were added to the rolls of convocation, buildings were erected, and old parishes joined in the new efforts. While the larger aspects of the Bishop's program were constantly being emphasized, there was a "prodigious housecleaning all over the District in the payment of debts."¹¹ All interest was centered on one goal--Sacramento a Diocese! The events which follow illustrate the earnest intent of the Bishop and those who comprised the membership of the Missionary District to achieve this goal.

In his convocation address of 1901, Bishop Moreland made the following interesting statement: "My first effort to

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Annual Convocation Journal, II (1900), p. 41.

intrench the Episcopate in Sacramento has taken the form of building a Bishop's house."¹² Not a cent had been pledged by the Church for this purpose, and the Bishop assumed the responsibility. The total cost of land and building, without furnishings, amounted to \$9,850. The nine thousand of this amount was borrowed, the Bishop "expecting to apply to the indebtedness such portion of the Woman's Auxiliary Offering of 1901 as will fall to my share;"¹³ the balance of the cost was to be met by the annual rentals paid by the Bishop. When the new episcopal residence was completed, a Board of Episcopal Trustees for Sacramento was organized, and Bishop Moreland transferred the deed to the home to that body. At the convocation meeting of 1908, the trustees reported that "the Bishop's residence is entirely free from debt, and all taxes and incidental expenses have been taken care of by the Trustees for the past year."¹⁴ This home--located at Twenty-Sixth and M Streets in the city of Sacramento--is a credit to the Missionary District and its first bishop, and is just one further sign of the progress that was being made.

It was about this same time that special reference was made by the Bishop in his convocation address to a new

¹² Annual Convocation Journal, III (1901), p. 43.

¹³ Ibid., p. 44.

¹⁴ Convocation Journal, XXXIV (1908), p. 21.

work that had opened up among the Indians at Hupa, California. The Bishop had made several visits into this wilderness, "preaching, teaching, and administering the Sacraments, with unusual results...."¹⁵ The work seemed to present such a rare opportunity, that attempts were made to raise funds for the support of a resident clergyman. The Mission of the Merciful Saviour was opened, and thus the foundations were laid for a work which still continues in the Diocese of Sacramento. In the convocation address of 1903 we find the following picture of this notable attempt at evangelization:

Rev. W. T. Douglas is winning his way among the Hupa and Klamath tribes, by learning their language and by constant pastoral oversight. Within a hundred miles he is the sole minister of Christ, and the only person available for baptisms, marriages, burials and other religious offices which are applied to the scattered white settlements as well as to the Indians. This is a hard, rough field, especially in the rainy season. The missionary often spends the night on the trail, camping with sheepherders or sharing the blankets of a mule driver, sometimes at an altitude of 5000 feet. For two years we owe almost the entire support of this work to a band of devoted women in Philadelphia, known as the American Prayer League of the Woman's Auxiliary. This support is not pledged for the coming year, and so far I do not know where it is to come from. I cannot think that so Christ-like a work as this must cease for want of funds. In full faith that God will sustain it, I have sent Mr. Douglas back for another year.¹⁶

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Annual Convocation Journal, III (1901), p. 48.

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Convocation Journal, XXIX (1903), p. 9 f.

Bishop Moreland announced to the twenty-eighth convocation (1902) the appointment of the Rev. Octavius Parker, a well known missionary on the Pacific Coast, as Archdeacon of the District. This was made possible

...through the generosity of certain Eastern Parishes which have pledged his salary for one year.... Archdeacon Parker has already within the few months since his appointment visited nearly every part of the field.... I look for good results to flow from his labors.¹⁷

The good results expected by the Bishop were accomplished; for a period of three years Archdeacon Parker's expenses amounted to \$4,500, while the amount collected by him and disbursed by his office for church sites, new churches, and district missions was \$8,250.¹⁸ When the support from the East was withdrawn, the office had to be suspended for a time, and it was not restored until 1913.

In 1902 Bishop Moreland asked for the enactment of the necessary legislation for the creation of the Bishop as a corporation sole, and the following resolution was adopted by the convocation:

Resolved, That the Bishop of this District shall become a corporation sole under the laws of the State of California by the title of The Protestant Episcopal Bishop of Sacramento, for the administration of such temporalities, and the management of such estate and property, as

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Convocation Journal, XXVIII (1902), p. 68.

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cf. Convocation Journal, XXX (1904), p. 7.

may be granted or in any manner committed to him for the uses, purposes or behoof of this Church, that is to say, the Church now known as the Protestant Episcopal Church, in the United States of America, or any Diocese, Dioceses or other subdivisions or institutions of the said Church, or any religious benevolent or educational objects connected therewith.¹⁹

Progress continued in the Missionary District at what seemed to be a rapid rate of speed. Of course, it meant diligent and earnest endeavor on the part of all concerned. There was never a convocation that went by without the Bishop making his pleas for continued and increased interest in the major goal--Sacramento a Diocese, by 1910!

In 1904, with the help of St. Paul's Church, Sacramento, a Japanese Mission was started. Through the week, teaching was carried on night and day, under the direction of Mr. Rokejauro Hori--a Japanese catechist, and on Sundays religious services were held.

In 1907 the Home of the Merciful Saviour was instituted, for invalid children in the Missionary District of Sacramento, regardless of race or creed. This was the first Church institution established in the District after the dissolution of the schools at Benicia. The founding of the home was purely an act of love and faith, rising out of the pathetic appeal of child neglect and misery. The response to the pleas that went out was beyond expectation, and within

a few months a three-story building was erected, with the comparatively small indebtedness of \$2,500 for the ground on which it stood.

In 1908 the sum of \$30,000 was donated to the Bishop by an anonymous communicant in the East, for the purpose of erecting in the city of Sacramento a Cathedral House. This sum was vested in the Episcopal Trustees. In the spring of 1905, the Bishop had purchased the block adjoining the Bishop's house for \$6,500, which sum, incidentally, again was paid by Eastern friends;²⁰ it was on part of this site that the new building was to be constructed. In his address at the convocation of 1910, Bishop Moreland stated: "The past year has seen our magnificent stone Cathedral House in Sacramento completed. It is a superb construction and sets the pace for the whole future Cathedral group of buildings."²¹

General Convention was to meet in 1910; the Missionary District of Sacramento had, within the past eleven years, made tremendous strides forward. Were these strides sufficient for Diocesan organization? The Convocation of 1910, meeting in Santa Rosa, decided that the time had arrived when this step ought to be taken. In his address, the

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cf. Convocation Journal, XXI (1905), p. 41.

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Convocation Journal, XXXVI (1910), p. 19.

Bishop traced the development of eleven years of activity, in which the following startling figures were noted:²²

	1898	1910
Clergy	17	36
Communicants	1810	2887
No. of Parishes	15	17
No. of organized missions	16	31
Church Buildings	25	46
Rectories	6	17
Receipts for Parish Support	\$24,169	\$39,849
Receipts for District Missions	137	853
Receipts for General Missions	514	1,299
Value of Diocesan Properties	0	120,000
Endowment of Episcopate	1,744	45,000
Church Institutions	0	15,000

With the encouragement of the Bishop and the enthusiasm of the assembled members of Convocation, the Missionary District proceeded to organize as a Diocese; and the following memorial, addressed to the General Convention, was drawn up and unanimously adopted:

Whereas--The Missionary District of Sacramento at its 36th Annual Convocation, held in the Church of the Incarnation, Santa Rosa, Calif., September 20, 1910, duly proceeded to the organization of the Diocese of Sacramento, to be formed out of such Missionary District, under Article 5 of the Constitution of the Protestant Episcopal Church, and has complied with the conditions there laid down, the said District of Sacramento, through its Bishop and Secretary, respectfully petitions the

House of Bishops and the House of Clerical and Lay Deputies for admission to union with the General Convention as a Diocese of the Protestant Episcopal Church in the United States of America....²³

The memorial was presented, and with all the necessary requirements fulfilled the Diocese of Sacramento was established by the General Convention of the Church on October 5, 1910, in Cincinnati, Ohio.

Before closing this chapter which has been wholly concerned with the first eleven years of Bishop Moreland's episcopate, tribute must be paid to one of the best-loved clergymen in Northern California--the Rev. Charles Caleb Pierce, missionary. He was born in Cincinnati, Ohio, in 1825; and after completing a law course, he was admitted to practice in the Supreme Court of that state, at the early age of twenty-one. He found that he did not like this profession; and discontinuing his practice, he entered the ministry. In 1860 he made his way to the west coast; and for some eight months he served as rector of Grace Church, San Francisco. His work did not, however, progress as he thought it should. Some of his parishioners told him that if he expected to succeed, he ought to cultivate the friendship of the wealthy members of his congregation. This he refused to do, and after resigning as rector of this parish

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D. O. Kelley, History of the Diocese of California, p. 377.

he went as missionary to Placerville, early in 1861, where began one of the most noted ministries in the state of California. When he arrived, there was nothing in the way of a church building; in July, 1861, "The Church of our Savior" was organized, and in four short years a building-- "the most beautiful of its class in the Diocese at the time"²⁴--was ready for occupation. His ministrations were not confined to Placerville alone, and for forty-two years he tramped from village to village and camp to camp throughout El Dorado County. On his pilgrimages he carried an old-fashioned carpet-bag, filled with religious literature which he distributed to the people. The following description of his labors has been given:

His circuits were known beforehand and averaged sixty miles weekly. Every house was his home. At noon or evening there was a place at the table or a bed for his repose wherever he happened to be. His charity was unbounded and he was friend and helper of all. Other ministers came and went, but Father Pierce stayed on. He sought no large sphere, and larger spheres after a time ceased to seek him. With this he was content. Indeed, during the latter days of his life it was his boast that only twice in the forty-two years had he been outside the county limits, and then against his will.²⁵

On March 15, 1903, "Father" Pierce passed away. No finer tribute could be offered than the following, taken

²⁴ Kelley, op. cit., p. 377.

²⁵ H. L. Burleson, The Conquest of the Continent, p. 152.

from Bishop Moreland's convocation address of that same year:

His was a heroic personality, endowed with vigor of mind and body, consecrated with complete self sacrifice.... Although possessed of no private means, he would not receive a fixed salary and lived upon the affection of the people which went out to him abundantly. Honor was done him at his death which comes to but few humble servants of Jesus Christ. The mayor issued a proclamation closing schools and places of business, an entire county attended upon his burial, and great was the outpouring of popular reverence. His ministry was odd and unconventional, his work was not along the usual Church lines, nevertheless, it was a noble ministry, rich in spiritual power, full of the purest gold of unselfish service. It is full of useful lessons for the rest of us if we will only learn them.²⁶

PART III

THE DIOCESE OF SACRAMENTO

CHAPTER ONE

THE DIOCESAN EPISCOPATE OF BISHOP MORELAND (1910-1932)

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THE DIOCESAN EPISCOPATE OF BISHOP MORELAND (1910-1932)

Bishop Moreland had elected to remain as Bishop of the new Diocese of Sacramento, and on October 20, 1911, the first annual diocesan convention was called to order in St. Paul's Church, Sacramento. We recall that in the primary address to the members of the first convocation of the Missionary District of Sacramento the Bishop outlined an extensive and difficult program. The primary task which was set before that group had been accomplished by the action of the General Convention of 1910. The foundations had been laid, and there now remained another difficult task--the erection of a strong and efficient diocesan structure. In his first convention address, Bishop Moreland requested that the activity and interest on the part of the "flock" which led to the birth of the diocese, be continued, and if possible increased. The following four recommendations were presented to the members of convention as a basis around which this activity might move:

- (1) Individual consecration. "The great asset

of a diocese is not its funds and buildings, not its real estate and endowments, but the character of its people."¹

(2) Abundant provision for works of mercy. In making this recommendation, the Bishop referred to the Home of the Merciful Saviour, which was in need of endowment.

(3) Church extension. In 1910 it was necessary to dispense with the office of Archdeacon, because of lack of funds. In order that the vast missionary enterprise of the Diocese might be continued, an Archdeacon was needed, as well as a city missionary and a deaconess to assist the parish clergy of the see city. The Bishop suggested a Church Extension Fund for the financial support of these necessities.

(4) A strong Cathedral center. In presenting this "goal" before his people, the Bishop said:

...it expresses the unity of Christ and His Church, manifesting the Family idea of the diocese. It develops diocesan consciousness. It focuses at a strong center the vital energies not limited to parish bounds, like the educational, missionary and charitable agencies which operate in the whole field. Of course, this is at present a dream, but our other dreams have been fulfilled, and if we have this vision before us we can gradually fill in its outlines. I do not expect to see it realized.²

After the Bishop had outlined his policy, those matters which are a necessary part of any diocesan structure were

¹ Convention Journal, I (1911), p. 19.

² Ibid., p. 20 f.

discussed and acted upon by the members of convention. The consideration of the new constitution and canons was the first and foremost among these problems. According to the journal of this primary convention, the constitution was first read, clause by clause. All were adopted, and there was little discussion, except on those articles pertaining "to the proposed House of Churchwomen, and to the limiting of representatives to the male sex."³ The first was defeated, and the "sex limitation" was removed from the second. The canons were then read in the same manner, and with the exception of a few minor changes, all were adopted. The constitution and canons as amended were then adopted as a whole by the convention. It should not be necessary to say that in the years following the first convention, a number of changes have been made, enabling the Diocese to face the new conditions which are constantly arising.

A discussion of the plans for the incorporation of the Diocese resulted in the adoption of the By-Laws of the Protestant Episcopal Church in the Diocese of Sacramento. I quote the following resolution which contains in it the essential features of the incorporation:

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Convention Journal, I (1911), p. 30.

...it is Resolved...that the name of the proposed corporation shall be The Protestant Episcopal Church in the Diocese of Sacramento; That the purpose for which it is to be formed is to take, receive, acquire, hold, manage and administer not only the common property funds and money of such corporation, but also the property, funds, and money of any constituent Church, Parish, Congregation, Society or Mission whether such property, funds, or money be acquired, held or used for church, hospital, school, college, asylum, parsonage, cemetery, or for other religious, benevolent, or educational purposes;

That, the place where its principal business is to be transacted is the City of Sacramento, in the State of California, and the term for which it is to exist is fifty years, and that the number of Directors shall be nine--the Protestant Episcopal Bishop of Sacramento, ⁴ for the time being, being always one of them.

Much of the time at the first convention was taken up with matters pertaining to organization, as is evident from the foregoing pages. What of the progress that had been made among the parishes and missions? Bishop Moreland had confirmed two hundred and twenty since the last convocation, seven clergy had been received into the Diocese, and

...a handsome new church has been built at Fort Bragg, the cornerstone of another laid at Willows, a complete guild hall and rectory combined built at Oroville, an almost wholly new guild hall built at Petaluma, the church at Ukiah moved to a new central location with a guild hall added, the rectory and guild hall at Auburn greatly improved, the church renovated at Grass Valley, rectors' salaries increased from \$900 to \$1,200 at Woodland and Nevada City, lots acquired at

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Convention Journal, I (1911), p. 32.

Quincy and Portola in Plumas County, also at Orland, resident clergy stationed at Oroville and Healdsburg, promising work started at Sonoma, Quincy, and Applegate; church life notably revived at Redding and Jackson, and many minor improvements too numerous to mention.⁵

The diocesan branch of the Woman's Auxiliary had extended its work and accomplished more than in any previous year of its existence. The Board of Missions suggested a two-fold program for the more efficient collecting of missionary apportionments which was adopted in the Diocese. This plan provided that (1) a committee on missions be appointed to make a separate canvass for missions, and that (2) the duplex envelope system be introduced.⁶ Yes, the Diocese was still moving forward; and now that it was clothed with all the powers of self-government, and with a vital spirit pervading the territory, an even brighter day was expected!

We have spent considerable time on this first diocesan convention. This was necessary, because the foundations upon which the diocesan structure is being erected were laid at that meeting. The only changes which have resulted since that time have been changes which the conventions have deemed necessary to the welfare of the diocese.

With increased activity it was necessary in 1912 to restore the office of Archdeacon, which had been dissolved

⁵ Convention Journal, I (1911), p. 22 f.

⁶ Ibid., p. 43.

in 1910 because of lack of financial means. The Rev. D. E. Holt was appointed to the office in December, 1912, and the first report made by him at the convention of 1913

...showed a great amount of very active forward work being done by him in many fields of the diocese, both old and new, and manifested the need and the wisdom of his appointment to this difficult work.⁷

Archdeacon Holt carried out the duties of his office until he was forced to present his resignation in 1914, because of his physical condition. Bishop Moreland paid him a fitting tribute in his convention address of 1915, in the following words:

He performed the duties of this high office with loyalty and ability, never sparing himself and bearing extremities of self-denial which only the love of Christ and the Church can inspire in any human being.⁸

Another result of the convention of 1913 was the creation of the Trinity Cathedral Corporation. The character and purpose of the corporation are stated in the following resolution, adopted by the members of convention:

...Resolved...That the name of the proposed corporation shall be Trinity Cathedral Church in the Diocese of Sacramento; that the purpose for which it is to be formed is--the establishment, erection, maintenance and management of

⁷ Convention Journal, III (1913), p. 22.

⁸ Ibid., V (1915), p. 18.

a Cathedral Church and system in the City and County of Sacramento...and to that end to take, receive, acquire, hold and manage and administer the property now held by the Protestant Episcopal Bishop of Sacramento, situated on M Street in said city, between 26th and 27th streets...that the term for which it is to exist is fifty years, and that the number of its Directors shall be seventeen--the Protestant Episcopal Bishop of Sacramento, for the time being, being always one of them....⁹

The growth and development of the Diocese continued, but the progress was made in a less startling manner than previously. The parishes and missions that had been organized were working on a more permanent basis. Bishop Moreland, in his convention addresses, constantly emphasized the need of expansion into new fields yet untouched; and throughout his active episcopate, there were incessant pleas for the one thing that has always retarded the work of the Church--money. The financial problem became more pertinent when, in 1915, it was reported that the Episcopal Endowment Fund income had been overdrawn \$1,200. This fund and the principal of the Episcopal Endowment Fund were in a seriously reduced condition. In 1916 the report of the special committee on deficiency of funds revealed that \$15,000 was the absolute minimum necessary to pay the mortgage on the Diocesan House, and to refund the losses in the trust funds!¹⁰ In addition to these difficulties, parish

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Convention Journal, III (1913), p. 27.

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cf. Convention Journal, III (1913), p. 27.

assessments were neglected in many instances. In his address to the convention of 1916, the Bishop placed the matter of financial indifference before the assembled delegates in a frank and straightforward way:

We have a Diocese. It has to be supported. We can't sit musing over our difficulties. Financial problems are in the hands of our laymen to solve. Our people are not many, but they are loyal and generous. They will do what is asked of them according to their power. The clergy may be relied on, almost to a man, to lead and encourage. Action is the necessity of the hour. The only alternative to action is the gradual loss of our endowments and property, nearly all of which were a gift to us from friends outside the Diocese. We must at least take care of our assets and trust funds, and provide our income, or we shall have to go to the General Convention and ask to be reduced to the level of a Missionary District again. Of course, I haven't the least idea that the clergy and laity of Northern California would ever consent so to humiliate themselves. This time of testing and trial is good for us. It will prove the quality of our faith, the depth of our loyalty to Christ and our love of His Church. Things have been made almost too easy. You have never had to raise a dollar by assessment for the support of your Bishop since you became a District in 1875 to the present moment, a period of 41 years. You have had a Diocesan house, Episcopal residence, Cathedral property and over half your Episcopal Endowment Fund given to you. We cannot expect to become vigorous without exercise. It is by struggle and sacrifice that strength of character is developed. I believe that out of the necessity of going forward, in spite of difficulty, will come a more healthy life to this Diocese than it has enjoyed for years.¹¹

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Convention Journal, VI (1916), p. 18 f.

In 1917 a crisis had to be faced. The Diocese was without an Archdeacon, and the social work in the see city was in a precarious condition. Though the parishes and missions appeared to be in a healthy condition, the income from the investments which supported the Episcopate had decreased nearly one-half in five years. In order to attempt to meet the deficit, assessments were placed upon parishes and missions of Northern California in 1916, for the first time in forty-one years of the Church's existence in that part of the state. The assessments, on the whole, were unpaid. In 1917 the convention cancelled the obligations, impressed the church people with the seriousness of the situation, and proceeded to apportion new assessments. The result was more encouraging. Bishop Moreland, however, was not greatly pleased over the future prospects of the Diocese and included the following paragraph in his convention address of 1918:

Our most important business at this session is to decide, after full consideration (1) whether we propose to meet our diocesan assessments fully in the future; and (2) how to pay past due and current obligations. There ought to be no concealment of the facts and gravity of the issue. I think it no exaggeration to say that this convention is practically to decide whether or not the diocese is to continue.¹²

As might be expected, such a warning resulted in a vitalized attempt to improve this deplorable situation. At the convention of 1919, the treasurer was able to report that of a total budget of \$5,500.00, there was received \$4,413.20.¹³ The finances were a little better than the previous year at the same time, but they still were far from being satisfactory. The situation improved, however, largely by means of the nationwide campaign, and in 1921 the following resolution was unanimously adopted:

Resolved, That the stipend of the Bishop of Sacramento shall be \$3600.00 per annum from and after January 1, 1921, with not to exceed \$500.00 additional for necessary travelling expenses.¹⁴

The Bishop's address at the twelfth annual convention (1922) was full of encouragement, and an intensive program was again outlined for the Diocese.¹⁵ In 1924 he celebrated the completion of twenty-five years of his episcopate. In his convention address of that year he traced the development of the progress that had taken place in Northern California since 1898. There had been periods of strain and stress, as we have pointed out; but once again the Diocese seemed to be moving forward.

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cf. Convention Journal, IX (1919), p. 24.

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Convention Journal, XI (1921), p. 15.

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cf. Convention Journal, XII (1922), pp. 27-30.

Our crowning attainment perhaps is the smooth running machinery of a self-governing diocese. Should we have waited for larger population, stronger parishes, richer people? Was our action in 1910 when we rose to the status of a diocese, premature? I cannot think so. Fourteen years have passed and there has been little or no increase of wealth or stable church population. Meanwhile we have all grown tremendously in self-reliance. The diocese has created a fully organized Council with all Departments. It faces local problems with courage, it assumes its quotas of the general program of the Church with determination.¹⁶

The years which followed showed a slow but steady progress. The man who had guided the work of the Church in Northern California was not growing younger, nor were the problems and burdens of administration growing lighter. In 1929, adding to the difficulties already present, there occurred that dreadful catastrophe in the nation's history with which we are all too well acquainted. The Bishop of the Diocese of Sacramento recognized these facts, but carried on the struggle through the early years of the "depression." Then on June 21, 1932, the following announcement was received by the Standing Committee of the Diocese:

Dear Brethren:

...For a year or more past I have given thought to the advisability of retiring from the active administration of the Diocese with which I have been associated as Missionary Bishop and Diocesan for over thirty-three years. I am influenced by the following considerations:

1. The Diocese would be benefited by younger leadership, bringing with it a fresh outlook, new policies, the facing of new economic conditions....

2. Also...I am conscious of need of immediate rest, and especially relief from administrative problems.... I am weary of the burden laid upon me of raising money for diocesan debts, interest charges, taxes and other objects.... I feel a burning desire to give my remaining years to preaching, for which I feel more fitted, Therefore, in order to preserve my health, I ask definitely to be allowed to retire on January 25 next [1933].... I will ask leave of absence from the Diocese from September next, with present salary continued....¹⁷

The resignation was accepted, and the Bishop was granted the desired leave of absence, and thus the active Diocesan Episcopate of the Rt. Rev. William Hall Moreland, D. D. was concluded.

"Determination" is no doubt the one word which best describes that episcopate. He was determined in 1899 to build a diocese; after the diocese had been created, he was determined that it continue as a diocese. In the mind of this writer this determination was too strongly emphasized. It is my opinion that the large financial foundations which any diocese requires should have been laid in Northern California before diocesan status was attained. Practically all of the money required for that venture came from friends outside the state, and when this support began to diminish,

the difficult problems which the Diocese is still facing began to appear. How much better it would have been to see if the financial means could have been acquired within the territory itself!

It has always been an easy task for the casual observer to criticize those in positions of authority. This tendency is not confined to the purely "secular" world; the Church is over-burdened with individuals who can always do another man's job better than the man himself. Bishop Moreland has been criticized severely for the things done, as well as for those things left undone. No doubt mistakes were made; but who of us goes through this mortal life with an unspotted record? In all fairness to the man and the cause he represented, may we suggest that the criticisms be restricted to facts which can be proved, and not to the common gossip which is all too prevalent in Church circles!

CHAPTER TWO

FIVE YEARS OF RENEWED EFFORTS

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Our concluding chapter will, of necessity, be brief and lacking in specific detail. There are two reasons for this: In the first place, the Journals of Convention have not been published for over five years; and in the second place, the period to be covered is really in the category of contemporary history, and the events are familiar to those people interested in the growth of the diocese.

Though Bishop Moreland's resignation did not become effective until January 25, 1933, he took his leave of the Diocese on September 1, 1932. It was not until February 15, 1933--at the annual convention in Sacramento--that the Ven. Archie William Noel Porter, Ph. D., Archdeacon of the Diocese of California, was elected Bishop Coadjutor of the Diocese of Sacramento, on the first ballot. The consecration took place in Grace Cathedral, San Francisco, on May 23, 1933, with Bishops Sanford (San Joaquin), Moreland (Sacramento), and Parsons (California), as consecrators.

Bishop Porter immediately entered upon his episcopal duties with the courage, optimism, and keen insight that had characterized his work as Archdeacon of California, and it was not long before every parish and mission had received an episcopal visitation.

The major problem in the Diocese of Sacramento has always been that of finance. One of Bishop Porter's first duties was to face this problem in the see city itself. It indeed is a strange phenomenon that the largest city in the Diocese has always been the weakest in the work of our Church. Bishop Moreland pointed this out as early as 1911: "Our weakest point, considering wealth and population, is our one large city, Sacramento. We have become strong in diocesan possessions in Sacramento, but our spiritual condition is feeble."¹ Unfortunately, the same situation is being faced today.

When Bishop Porter arrived, there were two major congregations in the city--Trinity Pro-Cathedral, with the Very Rev. E. S. Bartlam as Dean, and St. Paul's, with the Rev. William H. Hermitage as Rector. In an attempt to establish one large congregation and to remove some of the financial pressure, St. Paul's became "Christ Church Cathedral," with the Rev. Messrs. Bartlam and Hermitage as Vice-

¹
Convention Journal, I (1911), p. 15.

Deans. The desired solution to the problem was not found, however, in this "combined" parish. Dean Bartlam was the first to resign, and Dean Hermitage did likewise in May, 1935. On October 1 of the same year the Cathedral Chapter elected the Rev. Emile S. Harper, Canon of Grace Cathedral, San Francisco, as dean, who remained in said office until January 31, 1939. Upon the latter's resignation, the Bishop resumed the responsibility with the assistance of Canon Hermitage who had returned to Sacramento during the latter part of 1938. Such is the situation at the present time, and for the sake of the work of the Church it is hoped that the next attempt to solve the problem will prove more satisfactory. This is just an example of the very difficult situation existing in the see city, and of the earnest attempt on the part of the Bishop to effect some sort of solution, agreeable to all concerned.

Throughout the rest of the Diocese, Bishop Porter has been able to secure the respect and support of the people--clergy and laity alike, and with this support, the Diocese will proceed to develop its possibilities.

There appeared in the Sacramento Missionary, in September, 1935, the new Bishop's plans to make Sacramento a "Model Diocese." So far as I know, there has been no change in the essential nature of these plans; and since they were formulated, an earnest attempt has been made in many parts of the Diocese to carry them out. They are, in part, as follows:

1. Personnel: The people are the essential thing. The Bishop is doing all he can, by spending most of his time in the field, to build up the morale; to knit all together in closer bonds of fellowship and faith; and to make all our people realize that they are members of a family.... The clergy must be men of consecrated common-sense, who will accept the challenge of a hard and difficult job; men of pastoral zeal; teachers in personal religion.... We are endeavoring to get a number of young unmarried clergymen, who like internes will be willing to begin at a nominal stipend, and win their way....

2. Partnership: To make a model Diocese there must be partnership. It is team work that counts.... A study of statistics revealed that our Church work in Sacramento is weaker than that of any city of the same size in America.... The Cathedral must lead the Diocese in missionary zeal, in evangelism, in religious education, in setting the standard of worship, in the ministry of music, in social service, and in Christian unity. It must be the center of Diocesan life.... We have inaugurated plans for the reorganization of our work among men, for a Diocesan Council of Churchwomen, for the Y.P.F., and for the Church Schools of the Diocese.... We have about 2,000 children enrolled in our Church Schools, and we should definitely aim to raise this number to 3,000.... Our Communicant list should also be increased, and increased within a year to 5,000....

3. The Purse Strings: Along financial lines we want to make our Diocese a model in regard to better business methods.... The Diocese is being handled most economically, probably more so than any other Diocese in the country. We only receive a small grant from the National Council, and this is designated principally for Indian Work and for the community center in Sacramento. We are thankful for this assistance, but must plan to assume entire self-support in the next ten years. Our Diocesan Endowment Fund has decreased to a considerable extent because of lack of rentals, failure of investments, drop in interest ratings on securities received by the present Corporation as an inheritance of the past. The Endowment Fund must be built up and this matter is being given careful consideration....

Other items were suggested by the Bishop at that time, but those referred to are of major importance.

I trust that if any one thing has been gained in writing this thesis, it has been a greater realization and appreciation of the difficulties connected with a Diocese thinly populated and financially poor. Within the past few years, there has been a revival of interest in many parts of the large area. Parishes and missions are, for the most part, rallying to the support of Bishop Porter and his ideals for the diocese. The progress is bound to be slow; but by winning the confidence and coöperation of the clergy and laity, the Bishop and his diocese will attain those higher ideals of discipleship, fellowship, and stewardship which are needed. The Bishop has coined a phrase which seems best to characterize the Church in Northern California: "The charm and challenge of a tough job." The greatest need of the Diocese of Sacramento is for consecrated clergymen and lay people to accept this challenge, to catch the wider perspective of the Church's task. When this challenge of building the Kingdom in Northern California has been accepted, it will then be possible to go forward with stronger courage and greater strength. I say with Bishop Porter, "We can if we think we can; we will be, with God's help, what we will to be."

APPENDICES

APPENDIX I

Clergy transferred to the Missionary Jurisdiction of Northern California by Bishop Kip, at the Convention of 1875:

1. Rev. A. P. Anderson, Grass Valley
2. Rev. J. H. C. Bonte, Sacramento
3. Rev. J. Lloyd Breck, D. D., Benicia.
4. Rev. Edward B. Church, Crescent City
5. Rev. John Cornell, Wheatland
6. Rev. George R. Davis, Nevada
7. Rev. W. H. Dickey
8. Rev. Edward L. Greene, Vallejo
9. Rev. A. E. Hill, Folsom
10. Rev. D'Estaing Jennings
11. Rev. William Leacock, Napa
12. Rev. C. C. Pierce, Placerville
13. Rev. George D. Silliman, Napa
14. Rev. Thomas Smith, Petaluma
15. Rev. William P. Tucker, Benicia
16. Rev. J. S. Thomson (of Diocese of Frederickton),
Eureka.

APPENDIX II

A list of the Parishes and Missions at which the work of the Episcopal Church was being carried on before December 2, 1874:

1. Grace Church, Sacramento.
2. Trinity Church, Nevada City
3. Emmanuel Church, Grass Valley
4. St. Paul's Church, Benicia
5. St. John's Church, Marysville
6. Emmanuel Church, Coloma
7. Church of the Ascension, Vallejo
8. Church of the Sacraments, Sacramento (ceased to exist in 1858)
9. Christ Church, Auburn
10. Trinity Church, Folsom
11. St. Mary's Church, Placerville (changed to The Church of Our Saviour, 1861)
12. St. John's Church, Petaluma
13. Christ Church, Napa
14. St. Barnabas' Church, Jackson; St. Anne's organized in 1862
15. St. George's Church, Volcano, Amador County
16. St. John's Church, Chico
17. Church of the Incarnation, Santa Rosa
18. Christ Church, Eureka
19. Grace Church, Suisun
20. Trinity Mission, Sonoma
21. St. Luke's Church, Woodland
22. Grace Mission, Wheatland, Yuba County

APPENDIX III

List of Parishes and Organized and Unorganized Missions
in the Missionary Jurisdiction of Northern California,
1898:

Parishes

1. St. Paul's Church, Benicia
2. Christ Church, Eureka
3. Emmanuel Church, Grass Valley
4. St. John's Church, Marysville
5. St. Mary's Church, Napa
6. Trinity Church, Nevada City
7. St. John's Church, Petaluma
8. Church of Our Saviour, Placerville
9. St. Peter's Church, Red Bluff
10. St. Paul's Church, Sacramento
11. Church of the Incarnation, Santa Rosa
12. Grace Church, Suisun
13. Church of the Ascension, Vallejo
14. St. Luke's Church, Woodland
15. St. Mark's Church, Yreka

Organized Missions

1. St. Luke's Church, Auburn
2. St. John's Church, Chico

APPENDIX III [cont.]

3. Church of the Good Shepherd, Cloverdale
4. Church of the Good Shepherd, Colfax
5. St. Stephen's Church, Colusa
6. St. Barnabas' Church, Dunsmuir
7. St. Paul's Church, Fort Jones
8. St. Paul's Church, Healdsburg
9. St. Augustine's Church, Jackson
10. All Saint's Church, Loomis
11. All Saint's Church, Redding
12. St. Andrew's Church, Sacramento
13. Grace Church, St. Helena
14. Trinity Church, Ukiah
15. Epiphany Church, Vacaville
16., Willows.

Unorganized Missions

1. Amador City
2. Bodega
3. Calistoga
4. St. James' Church, Collinsville
5. Corning
6. Davisville
7. Delta

APPENDIX III [cont.]

8. Dunnegans
9. Trinity Church, Folsom
10. Hornbrook
11. St. Matthew's Church, Ione
12. Kenwood
13. Keswick
14. Knight's Landing
15. Lakeport
16. Mott
17. Napa Asylum
18. Newcastle
19. Oroville
20. Pokegama or Klamathon
21. Sebastopol
22. Smithson
23. Trinity Church, Sutter Creek
24. Grace Church, Wheatland
25. Winters
26. Yountville Soldiers' Home

APPENDIX IV

List of Parishes and Organized and Unorganized Missions
in the District of Sacramento, 1910.

Parishes

1. St. Paul's Church, Benicia
2. Emmanuel Church, Grass Valley
3. Christ Church, Eureka
4. St. John's Church, Marysville
5. St. Mary's Church, Napa
6. Trinity Church, Nevada City
7. St. John's Church, Petaluma
8. Church of Our Saviour, Placerville
9. St. Peter's Church, Red Bluff
10. St. Paul's Church, Sacramento
11. Church of the Incarnation, Santa Rosa
12. Grace Church, Suisun
13. Church of the Ascension, Vallejo
14. St. Luke's Church, Woodland
15. St. Mark's Church, Yreka

Organized Missions

1. St. John's Church, Arcata
2. St. Luke's Church, Auburn

APPENDIX IV [cont.]

3. St. John's Church, Chico
4. Church of the Good Shepherd, Cloverdale
5. St. Stephen's Church, Colusa
6. St. Andrew's Church, Corning
7. St. Barnabas' Church, Dunsmuir
8. St. Mary's Church, Ferndale
9. St. Michael and All Angels', Fort Bragg
10. St. Paul's Church, Fort Jones
11. St. Paul's Church, Healdsburg
12. St. Barnabas' Church, Jackson
13. St. John's Church, Lakeport
14. All Saints' Church, Loomis
15. Christ Church, Oak Park
16. All Saints' Church, Redding
17. Trinity Church, Sacramento
18. All Angels' Church, Sisson
19. Grace Church, St. Helena
20. Trinity Church, Sutter Creek
21. Holy Trinity Church, Ukiah
22. Epiphany Church, Vacaville
23. Holy Trinity Church, Willows

APPENDIX IV [cont.]

Unorganized Missions and Preaching Stations

1. Burns Valley
2. Camp Meeker
3. Colfax
4. Collinsville
5. Crescent City
6. Folsom
- 7 Galt
8. Hornbrook
9. Kenwood
10. Orland
11. Oroville
12. Sacramento, Japanese Mission
13. Smith River
14. Truckee
15. Wheatland
16. Willits
17. Winters
18. Yolo
19. Yountville

APPENDIX V

List of the Parishes and Missions in the Diocese of Sacramento, March, 1939, showing the combinations which have been effected to provide services at as many places as possible.

1. Christ Church Cathedral, Sacramento
2. St. Barnabas' Mission, Sacramento
3. St. Christopher's Mission, Sacramento
4. The Ascension, Vallejo with Benicia
5. St. Mary's, Napa
6. St. John's, Petaluma
7. Trinity, Sonoma
8. Grace, Suisun with Vacaville
9. All Saints, Redding
10. The Incarnation, Santa Rosa
11. Ukiah with Lakeport
12. Placerville with Sutter Creek, Coloma and Rescue
13. St. Helena with Calistoga
14. Red Bluff with Corning
15. Trinity, Nevada City
16. Willows, Orland, Elk Creek
17. St. John's, Chico with Oroville
18. St. Mark's, Yreka
19. Christ Church, Eureka with Ferndale

APPENDIX V [cont.]

20. St. John's, Marysville
21. St. Luke's, Woodland
22. Emmanuel, Grass Valley
23. Fort Bragg, Healdsburg, Cloverdale
24. Auburn, Loomis, Colfax
25. Folsom and Wheatland
26. Orleans and the Klamath
27. Dunsmuir with McCloud
28. St. Luke's, Galt
29. St. Stephen's, Colusa
30. St. Dorothy's Rest, Camp Meeker
31. The Outdoor Chapel, Lake Tahoe

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